Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, JULY 2, 1831. NO. 27.

RELIGIOUS MISCELLANY.

EXAMPLE OF CHRIST.

The following extract is from Mr Ware's work on the Formation of the Christian Character. After some remarks on the nature of the religion which Christians should aim to acquire, he proceeds—

But if you would discern the full excellence and loveliness of the religious life, do not rest satisfied with studying the law, or musing over the descriptions of it. Go to the perfect pattern which has been set before the believer for his guidance and encouragement. Look unto Jesus the author and finisher of your faith. In him are exhibited all the virtues which you are to practise, all the affections and graces which you are to cultivate. In him is that rich assemblage of beautiful and attractive excellences, which has been the admiration of all reflecting men, the astonishment and eulogy of eloquent unbelievers, and the guide, consolation, and trust of faithful disciples. In the dignity and sweetness which characterize him, how strongly do we feel that there is much more than a display of external qualities, conformity to a prescribed rule, and graceful propriety of outward demeanor. Nothing is more striking than the evident connexion of every thing which he said and did with something internal. The sentiment and disposition which reign within, are constantly visible through his exterior deportment; and we regard his words and his deeds less as distinct outward things, than as expressions or representations of character. As in looking on certain countenances we have no thought or color, feature, or form, but simply of the moral or intellectual qualities which they suggest; so, in contemplating the life of Jesus, we find ourselves perpetually looking beyond his mere actions, and fixing our thoughts on the qualities which they indicate. His life is but the expressive countenance of his soul. We feel, that, though in the midst of present things, he is led by principles, wrapt in thoughts, pervaded by sentiments, which are above earth, unearthly; that he is walking in communion with another sphere; and that the objects around him are matters of interest to him, no further than as they afford materials for the exercise of his benevolence, and opportunities for doing his Father's will.

This is the personification of religion. This is the model which you are to imitate. And it is when you shall be imbued with this spirit, when you shall be filled with this sentiment, when your words, actions, and life shall be only the spontaneous expression of this state of mind,—it is then that you will have attained the religious character, and become spiritually the child of God. You will have built up the kingdom of God within you; its purity, its devotion, and its peace will be shed abroad in your heart, and thence will display themselves in the manners and conduct of your life.

To attain and perfect this character is to be the object of your desire, and the business of your life. You must never lose sight of it. In all that you learn, think, feel, and do, you are to have reference to this end. Whatever tends to promote this, you are to cherish and favor. Whatever hinders this, or in any degree operates injuriously upon it, you are to discountenace and shun. All that gives bias to your passions and appetites, to your inclinations and thoughts, to your opinion of yourself, to your conduct toward others, your private or public employment of your time, your business and gains, your recreation and pleasures, is to be judged of by a reference to this standard and condemned or approved accordingly. You are to feel that nothing is of such consequence to you as the Christian character; that to form this is the very work for which you were sent into the world; that if this be not done, you do nothing,—you had better never have been born; for your life is wasted without effecting its object, and your soul enters on eternity without having secured its salvation. The provisions of God's mercy are slighted, and for you, the Saviour has lived and died in vain.

BRITISH AND FOREIGN BIBLE SOCIETY.

The British and Foreign Bible Society has often been pronounced 'the most noble institution of the age.' It has stood on an eminence above all other societies, charitable or religious, where it was not only conspicuous before the world, but was removed from the controversies and passions which are felt in associations formed for narrower purposes or constituted on less liberal principles. Deeply do we lament, that on the last anniversary this institution was degraded and covered with shame by the conduct of some of its members. Our theological opinions, doubtless, make us feel more sensibly the violation of common decency which distinguished this meeting, but every friend of the Bible Society, every Christian must deplore the scene which is described in the extracts we give below. The remarks of the New York Observer are so just that we copy them, and only need add that the London Record, from which this account has been condensed, is noted for the impartiality and fidelity as well as the fulness of its reports of the religious anniversaries of that great metropolis. We can give only a part of what fills five closely printed columns of the Observer.

We have prepared below from the London Record of May 5th, [says the editor of the New York Observer] an account of the proceedings at the late anniversary meeting of the British and Foreign Bible Society. The perusal of it will excite painful feelings in every christian bosom. The harmony of that noble institution, which for nearly 30 years has been the admiration and joy of Christians in every part of the world, has been interrupted, in a manner calculated to bring deep disgrace upon the christian name.—The proposal of Capt. Gordon and his friends to exclude Unitarians from membership in the Society was no doubt well intended, but it was sadly injudicious, and proceeds upon a radically mistaken view of the nature of the Bible Society. The principle of the Society is *union simply for the purpose of printing and circulating the authorized version of the Scriptures.* All persons willing to contribute for this object are and ought to be members. The idea of any other test is offensive and revolting to the feelings of every man who knows the value of simplicity in such an institution.—The remark of Capt. Gordon that the term "Christian denomination," in the constitution of the British and Foreign Bible Society, necessarily excludes Socinians from membership, proceeds upon a principle of interpretation which, if it were admitted, would involve all the business of life in quarrel and confusion. In interpreting the language of men we must give it the sense obviously intended by those who use it. Now who does not know that the term "*Christian* denominations" is usually applied to all who claim the title? And what man of common understanding can be made to believe that the framers of the constitution of the British and Foreign Bible Society intended by this term either, on one side to exclude Unitarians from membership, or on the other to admit that they are Christians? It is deeply to be lamented that the peace and prosperity of such a noble institution as the British and Foreign Bible Society, should be sacrificed to such pitiable hypercriticism as that which occasioned the motion of Capt. Gordon.

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The annual meeting of this society [says the London Record, above referred to] was held at Exeter-hall, on Wednesday, May 4.—Before 10 o'clock nearly every seat in the Hall was occupied, and before the opening of the business of the day, every part of the Hall was filled even to great inconvenience.—One thing distinguished this meeting from any which has been held for many years, namely, the presence of ladies, of whom a very large and most respectable assemblage was present.

At 11 o'clock the Hon. Mr Shore came forward and expressed, on his own part, and that of his noble father (Lord Teignmouth) the President of the society, much regret, that, from indisposition, arising from the increased infirmities of age, he was not able to attend to take the chair that day as usual. Under these circumstances, he would propose that the Right Hon. Lord Bexley be requested to preside on the present occasion. This was carried unanimously, and Lord Bexley took the chair.

The noble lord after a few remarks, and after reading a letter from Lord Teignmouth, in which he expressed his hope that "the proceedings of the day might not be distracted by any propositions to change the constitution of the Society," called the attention of the meeting to the report which was read by the Secretary.

The report began by stating, that the committee had great pleasure in repeating what they had stated in the year 1829, that the past year was distinguished by an increase of the friends, funds, and operations of the Society. (Hear, hear.) Having stated this, the committee felt it necessary to call the attention of the meeting to a diversity of opinion which had arisen on two important points. Those were so important, that the committee felt it necessary thus early to direct the attention of the meeting to them. Several distinguished friends of the Society had pressed upon the attention of the committee the propriety of adopting oral prayer at public meetings, and also at meetings of the committee, and that the practice should be recommended generally to the Society. The committee did not feel it necessary to pronounce any opinion upon the practice; but, considering the constitution of the Society, they could not advise that measure. The second point to which the committee felt it necessary to call the attention of the meeting, was a proposition for a modification of the laws of the Society, by which *a test might be adopted as a qualification for membership.* This proposition was made by an auxiliary recently made, and also by one of long standing. The committee, feeling it to be its duty not only to confine itself to the prosecution of the great object for which the British and Foreign Bible Society was established, but also to uphold the original constitution of the Society, by which all were admissible, earnestly requested, entreated, and implored those auxiliaries to reconsider the resolution they had lately adopted on this subject, (hear, hear) as to the propriety of conforming to the principles established by the Society. To the opinion there expressed, the committee, with two exceptions, still adhered. It had the sanction of the President, Vice Presidents, and very many of the auxiliaries which had addressed the committee on the subject. The committee, therefore, thought it would be the better course to allow the laws of the Society as they were first established, the committee firmly believing, that the extensive operations of the Society, and its great usefulness, arose from the simplicity of its object, and the simplicity of its rules. (Hear, hear.) The report then proceeded to detail the operations of the Society. It was stated, that 41,000 copies of the Scriptures were sent to Paris within the year, 18,000 having been sent in the last quarter; (hear, hear) increased facilities having been created for the circulation of the Scriptures, by the events of the last week in July. Great increase, it was also stated, took place in the circulation of the Bible in many parts of Germany; many thousands of copies of the Scriptures were required for the Prussian army. (Hear.) In Denmark, Pomerania, and many parts of the North of Europe; also in Greece, and the Ionian Islands. In the East Indies; also in many places of Africa, the Society had succeeded in circulating many additional thousands of copies of the Scriptures. The total number of copies of the Scriptures circulated last year was 843,849; being an increase of 35,500 on the number circulated in the preceding year; making the total number of copies circulated since the commencement of the Society 7,424,727. The amount of the funds received last year was £95,424 2s. 3d., being an increase of £10,441 above those of the preceding year. The expenditure of last year, £83,200, being a total expenditure since the commencement of the Society of £1,779,972 2s. 3d. In the last year 164 new Societies were formed, being 36 more than had been formed in the previous year.

The Rev. Dr Dealtry, (the Chancellor of the Diocese of Winchester,) moved that the report be received, printed, and circulated, and accompanied his motion by a short address.

The Rev. Dr Bennett seconded the motion. At the conclusion of his speech, a degree of excitement seemed to pervade the meeting, of which the largest experience in assemblies of the kind can scarcely afford a parallel. Capt. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair amidst loud and continued applause. From one of the back benches on the opposite side of the platform, the Rev. Mr Foote, who had before attempted to address the meeting, made an effort to be heard, and several minutes were consumed in vain struggles on the part of the noble chairman, of Capt. Gordon, and of Mr Foote, respectively, to gain the ear of the Society.

[After some remarks from each of these gentlemen, order was so far restored that Capt. Gordon proceeded;]

I will repeat, if I may be permitted to do so without interruption, my first proposition, that the British and Foreign Bible Society is preeminently a religious and christian institution. 2dly. That no person rejecting the doctrine of the triune Jehovah, can be considered a member of any christian institution. 3dly. By the ninth law of this Society, a person not professing a belief in the doctrine of the Holy Trinity cannot be eligible, at least such is my interpretation of it, that he cannot consistently with the principles of such a body as this continue a member of it. I shall now proceed to lay before the meeting what I would substitute in lieu of that passage in the report to which I have referred. I shall confine my notice to one precise and definite object. I shall restrict myself to the single and distinct proposition which I have already submitted to the meeting. I will confine myself to that expression in our laws, which declares that all denominations of Christians are admissible as members of that Society, but I will maintain that none under that law are admissible, unless they be persons professing a belief in the Holy Trinity. It is not my intention at the present moment to raise the question of its being expedient for us, or obligatory upon us to commence our meetings with prayer, because the first question is not only prior in order, but actually involves the second, for if the proposition which I have enunciated deserved to be negatived, then nothing can be more clear than that to discuss the question of prayer or no prayer would be an utter waste of time; since it is evident that those who deny the divinity of Christ can never unite in prayer to the triune Jehovah. You cannot open your Bible, and address yourselves to the Divine Mediator, for in this Society there are knees which will not bow before his name. There are tongues in this Society which will not confess that our Jesus is the Lord of Hosts. You may dedicate a temple such as this to his glory, but you cannot consecrate to his worship the services therein performed, because you have allowed the Moabite and the Ammonite to tread within its hallowed court. (Tremendous uproar, applause long and loud, which for many minutes drowned the marked hissing, which only at length made itself audible; it was not till after several unsuccessful attempts, that the gallant officer made himself audible.) It is a remarkable fact, (renewed and deafening uproar,) my christian brethren—

The Chairman—Pray silence, I think I have a right to expect that Capt. Gordon should be heard to the end, and in order to allow him that, to which every member of the Society is entitled, fair play, I would entreat of those who concur with him, not by their applause to call forth from persons opposed, the expression of a different sentiment.

Capt. Gordon.—My Christian brethren, (renewed expressions of disapprobation, and loud cries of "Off, off, off.")

The Hon. and Rev. Baptist Noel, then advanced from a remote part of the platform. My friends, that this discussion may be conducted according to the customary rules of argument, I would suggest—(Several voices from the platform. "Go on, Gordon, go on.")

Capt. Gordon.—It is a remarkable fact, that Tobiah the Ammonite—(reiterated interruption.)

The Chairman.—Will the meeting have the goodness to give Capt. Gordon a fair hearing.

Capt. Gordon.—I do persuade myself that eventually the assembly, whom I have the honor to address, will grow tired of refusing me fair play. After Tobiah the Ammonite had opposed publicly, though impotently, the rebuilding of the wall of Jerusalem, a trimming high priest, regardless of the duty which he owed to his colleagues and his brethren, and, what was of more importance, to his God, assigned to that said Tobiah an apartment in the temple. That apartment was the chamber in which the frankincense was kept; accordingly that frankincense was expelled, for the purpose of affording accommodation to Tobiah the Ammonite. Now what we want in this case is some honest Nehemiah, who will turn Tobiah and all his stuff out of the place where the frankincense should be kept, for wherever Tobiah gets in, thence the other is driven out. I did not for a moment deny that I have that ulterior object in view, which must be obvious to all who favored me with a hearing; but it is an essential preliminary that you should, in the first place, determine whether this is a religious or secular institution, or both. Now, my christian brethren, what is the Bible? The object of the Bible must necessarily be a religious object; and when it has been proved that the Bible is not a religious book, then I shall be prepared to admit, but not till then, that this Society is not a religious society. Now, so long as the religious character of the Bible remains undisputed and indisputable, I will assume that there exists upon all Christians a religious obligation to promote the circulation of the Bible. Within the two covers of this volume [holding up a copy of the Bible in his hand] we have the published gift of the Creator to his creatures—that only source of comfort and sanctification; that only infallible rule of moral conduct; that only guide and defence which shall enable us to overcome the world, the flesh, and the devil; that only means to guard us against every variety of error or of crime. Within these covers are contained the ground upon which rests the obligation to circulate the Bible. Will it be asserted, then, that this Society is not religious? If it be not so, I am as ready as any man to admit that we may reject the doctrine of the triune Jehovah, and that we may admit among the denominations of Christians, men who deny the doctrine of the Holy Trinity, and that we may meet in assemblies such as this, and transact business and proceed with as much irregularity and as much levity as if we were engaged in a design for extending the circulation of the Waverley Novels. (Laughter and applause.) I will not deny that we are engaged in a plan of printing and bookbinding, but what is it we have engaged to print and to bind? Is our business merely mechanical when we are occupied in circulating the revelations of an incarnate God, who has undertaken to answer for our benefit this question, "What shall I do to be saved?" I hesitate not to affirm that those who would merge religion in the secular views of an institution such as this, would drivel it down to the low rank of a bookselling company. The question is not whether we shall enter into speculations concerning paper and type, but whether this is or is not to be a christian association. (Hisses and applause—much confusion.) Will you not hear me? You condemn without understanding. I say the question is not whether we shall carry on a trade in printing and in bookselling, but whether we shall take into partnership the men who have mutilated the letter of the Scripture on the one hand, and blasphemed and repudiated its author on the other. (Strong expressions of disapprobation from several parts of the Hall.)

[The speaker proceeded to support his motion by reference to the laws of the Society, and then "to examine the question by the light of scripture," adducing first the Old, and then the New Testament. During his speech he was frequently interrupted by 'mingled hisses and applause, and by cries of question.' We have not room for any further account of this speech.]

Mr Blackburn contended that Capt. Gordon was not at liberty to expound the Scriptures.

The Chairman fully concurred with those who maintained that the principle of the Society was to put forth the scriptures without note or comment. To comment on the scriptures was therefore to go against the principle of the institution.

Captain Gordon—There is certainly nothing in the proceedings of this day, or in the decision which has just been propounded from the chair, which should lead me to give up my identity as a christian or a gentleman. There is nothing in this decision which makes the decision I have taken appear less worthy than it did before. But I trust the decision which your noble chairman has arrived at will be understood, and known and remembered. Let it be announced from this platform—let it go forth to this vast assemblage—let it be spread abroad to all the members of the body not now in the hall—let it be known wherever the Bible Society has been heard of, that the Bible is not to be appealed to in a meeting convened for the purpose of circulating the Bible.

The Chairman—I beg that what I have said may not be misunderstood—I did not say that it was irregular to appeal to the Bible, but I do say that this is not the place to put forth the Bible accompanied with notes and comments, and this is not the place to preach from the Bible. (Hear, hear.)

Capt. Gordon—I will now proceed to examine this question solely by the light of experience, and in doing so I will imagine a case. (Hisses.) After Mr G. had continued for some time,

The Rev. Daniel Wilson rose to order. He would solely ask one or two questions as to order. He would ask, was it in order for one gentleman, like his worthy friend, to occupy the whole time of the meeting, so that it would be impossible even for those who, like himself would support and assist him, to be heard, and likewise to prevent all those who opposed his views from offering their opinions? (Loud applause.)

Henry Drummond, Esq. also rose to the question of order. As a point of discretion he thought his worthy friend, Mr Gordon, would do well to sit down. As a question of right, no time, however long he occupied the meeting, was erroneous.

Mr Gordon again came forward and said, that he had only asked five minutes, now he would only occupy two. The effect then of this system was in practice, (great interruption,) and cast doubt over the Bible, as being of an apocryphal character. (Here the interruption became so great that the honorable gentleman said, "he had done," and retired.)

The Rev. Rowland Hill then came forward amidst most enthusiastic cheering and clapping of hands, which lasted for some time. He said that while he concurred in thinking that all long speeches on this occasion, (begging his friend Mr Gordon's pardon,) was very rude, he would take care that his should be very short. In the first place he would wish that all Roman Catholics and all Socinians belonged to the Bible Society, for they would find the text to convince them in that sacred volume. He did not care who gave him the Bible, but he would only ask what kind of a Bible it was he gave. (Applause.) Though people might not come under the denomination of Christians, if they gave him the Bible he would thank them. (Hear, hear.) He believed that those who held these opinions were few in number, and the more Bibles that were given the fewer there would be; for from that book they would understand that Christ was the glory of the Father, and that all the angels were to worship him. Let these people then have that book, and if they were noisy and turbulent when they read it, they would not be half so noisy and turbulent as the meeting was that morning. One thing further he should say, for he would make his speech short, and it was that this present Society had dissolved itself by its present tumultuous condition. He would just mention one text of scripture, which said it would be well that men should pray every where, and lift up holy hands. He feared, however, that all their clapping of hands was not holy, and what came next in that text?—that they should hold up holy hands, "without wrath and doubting." If there were deists here, they would have a fine triumph; for they would ask, "Were you in that bear garden the Bible Society, the other day, and who, after that exhibition could be a Christian?" They were also desired in that text to be without doubting, which some translated to mean "without disputing." With these ideas he would recommend them all to go home, as he would do presently, until they could learn to be peaceable and talk quietly, he was going to say, talk like gentlemen, and as they could not do so, he would take French leave and be off. (Loud applause.)

The Rev. Lundy Foote supported Capt. Gordon's motion, on the ground that by a change in the laws of the Society made in 1811, when the words 'denominations of Christians' were first introduced, Unitarians must be excluded. The 9th law, he said, if taken in its full acceptation, would embrace every Christian brother—every one who believed in the atonement for sin—and would exclude every other; and, for his own part, he should be content to move, as an amendment: "That the 9th law be hereafter taken in its own simple meaning, and that no Socinian or Arian should be allowed to act either on the platform or in the Committee of the British and Foreign Bible Society."

[The Rev. John Burnett replied to Mr Gordon and Mr Foote in a sensible speech, which our limits oblige us to omit.]

The Vice Chancellor then followed in a speech of some length in opposition to Mr Gordon's amendment, and was succeeded by the Hon. and Rev. Baptist Noel on the other side. Mr Noel concluded by saying: "So far from doing harm to the institution by the separation proposed by this amendment, you will raise higher the tone of our public meetings, bind more closely the union of all denominations, and render this day the most illustrious in the annals of the Bible Society, (discordant cries of "Yes" and "No," and cheers,) and you will circulate the Scriptures, God's instrument for rescuing man, to a far wider extent; you will even do good to *these poor misinformed persons* themselves, because you tell the public, that though you pity and love them, yet you cannot consent to own them as belonging to a common Christianity. Many of their ingenuous youths will inquire what is the nature of the fundamental error, which cuts them off from the fold of the church, and perhaps repent of it. Your course at all events is plain and safe; do your duty. Commune with Christian men, and when you have raised to a higher glory the column upon which so many victories have been already inscribed, you may say to it in a tone of honest exultation, *Esto perpetua.*" (Cheers.)

Mr Washington Phillips said, he should detain the meeting but five minutes. He had stood forward to second Capt. Gordon's amendment. His deliberate opinion was, that unless this amendment was carried a storm was gathering which would overwhelm this Society (Confusion, and cries of "No, no.") He was at a loss to understand how a Christian audience could hesitate upon the proposition of Captain Gordon. The question was, whether the circulation of the Bible was to be directed by persons who did not believe in the divinity of Jesus Christ. He thanked God that he belonged to a denomination of Christians, and was therefore ready to bear his poor and weak testimony against this opposition, which, since the days that Arianism was attempted to be thrust into the church, was the most important and momentous that had ever happened to the Church of England. (Cries of "No, no," "Off, off," "Question.") The rejection of this amendment would lead to the admission by this meeting that Socinians were Christians—a consequence of which they could not foresee the extent. He left the question in the hands of the meeting.

[The Rev. Dr Dealtry adduced the early declarations and proceedings of the Society as reasons for resisting the motion. He concluded by "contending that there could be no danger in rejecting the amendments, and leaving the Society to work its way in the manner in which it had hitherto done so successfully."]

The cries of question becoming now very loud and frequent from the Hall, and other symptoms of impatience being strongly manifested, the Chairman rose with a view of putting the amendments to the meeting. He said he was led to do so from a persuasion that after so lengthy a discussion as had already taken place, little that was new could be said further upon the question, and the meeting were in a condition to judge fully of its merits. He thought that the meeting was already enlightened enough to be ripe for passing a judgment and should therefore put the question. The noble lord was then proceeding to lay the proposition before the meeting, when he was assailed by a loud clamor of voices upon both sides of him. Several gentlemen started from their seats, and were seen standing at the railing of the platform, claiming to be heard, some of them gesticulating with no little violence. Cries of "premature," "unfair," "hear us;" chastised by others of "chair, chair," and all occasionally drowned by the cheers from the body of the Hall, and the cries of clamorous impatience were heard in turns. Lord Bexley's chair was completely invested by a number of those upon the platform, part of whom were urging him to put an end to the discussion, whilst others were, with the utmost earnestness, deprecating haste and precipitancy. The noble lord seemed undecided and embarrassed. He rose from his seat in the resolution of putting the question, but was prevailed upon to sit down again. At length the voice of

Mr Luke Howard, one of the Society of Friends, was heard above the storm. He burst out into an exclamation of "How many Chairmen have we here? I thought we had only one Chairman, but I find we have more, and I really must reprehend some of my reverend and other friends who are exercising an unbecoming influence upon the President of our meeting." (Cheers, and cries of "Go on"—"No, no.") Gentlemen, before you give any vote, hear me. I am a trustee for the property of this institution, but observe, I hold your property upon a certain understanding—upon certain conditions which will be violated, if this amendment be carried. I hold and shall hold the trust upon no other terms than the original consti-

tution, and perhaps something which I have to say may set you right in this respect. You may alter your laws if you please, I hope you will not; but I cannot alter my engagements, and if I depart from them I shall be exposed to certain proceedings in law which may turn out to be very awkward. (Cheers.) All that you have heard upon the subject of the amendments is mere sophistry, don't attend to it. This is called a religious Society. I deny it, and let them who think they can prove it, fix a day, and we shall meet them. If it be a religious Society, why have we not prayer? and if it be, why have you not a test? The thing is untenable. The Society to which I belong (Friends) is a religious Society; we have our tests, and I myself took not a little pains to exclude Socinians from it. But this is not a Quaker's meeting—it is not a religious Society. (Great cheering.) Had it been so, I doubt much whether you would have had the success of which you boast today—had you excluded those who assisted you in the great work, your number of Bibles distributed would have been very limited. The moment that you establish a test I leave you —from that moment I cease to be the trustee of your property." (Cheering.)

Lord Bexley again rose to put the question. He was now convinced that the time had arrived for the meeting pronouncing an opinion. His Lordship was then, amidst great noise and uproar, proceeding to state the original resolution and amendment, when

The Rev. W. Howels being loudly called for, was about to address the meeting, when

Mr Hughes Hughes, M. P. spoke as follows. Mr Lord Bexley, Ladies, and Gentlemen,—I am sure my excellent friend will allow me to offer a few words to the meeting. (Mr Howels said, "Certainly; hear.") Before the business proceeds further, I am anxious to enter my protest against the competency of this meeting to decide upon so vital a question as that now submitted to it; in order to be competent to such a decision, it should consist of members only, whereas a very large number of those now present are not members of the Society. Added to which, I must, with all the respect, which on every account I am bound to entertain towards the other sex, object to their votes being taken on questions which go to remodel the fundamental laws of this sacred institution. (Cheers, mixed with disapprobation.) I also object that, even if it were properly constituted for the purpose, it would be impossible correctly to ascertain the sentiments of this meeting. (Cheers, mixed with disapprobation.)

Lord Lifford rose, but was not able to still the agitation. The Rev. Mr Cunningham, of Harrow, upon one side; Mr Irving, upon another; Mr Gurney, the barrister, in the middle ground; and Capt. Gordon and Mr Noel, all making fruitless attempts to address the Chair, ministered to the general excitement. The ladies were not f from it. The whole assembly were upon legs, and all eyes fixed upon the Chair. Bexley was irresolute, his friends about him urgent. Lord Lifford determined to obtain a hearing. The noble Lord at last succeeded, when he said with great earnestness and emphasis,—"Gentlemen, my friends, I wish—let us, if we can, put an end to this disgraceful scene. We are not in a temper to discuss it now. What I propose, therefore is, that Capt. Gordon and his friends withdraw their amendment, upon the understanding that the vote for the adoption of the report be not passed this year. (Cries of "No, no; let us have the vote; no compromise.")

Several fresh attempts were made to obtain a hearing, but the cries of "Question" predominated over all other sounds.

Lord Bexley then called upon the Secretary in a peremptory manner to read the resolutions and amendments.

The Secretary read distinctly and audibly the original resolution, which was, "That the report be received;" and the first amendment moved upon it, "that this Society was preeminently a religious and christian Society," was put to the assembly. The amendment was negatived by a large majority, judging by the number of hands which were held up against it, and the cheering in the body of the Hall was tremendous.

Captain Gordon, Mr Noel, and several others, now asserted that the meeting were misled, as to the way in which the resolution and amendment had been put, and required, as a matter of justice, that they should be put again. Mr Irving also advanced to the Chair, in order to ascertain that the matter had been properly understood, and, upon receiving the assurance, returned again to his seat.

A voice from the back of the platform. I move that this meeting adjourn, for I'm sure we are fit for anything but discussing religious questions.—(Great noise.)

Capt. Gordon with a loud voice, "Nobody knows about me what has been put or what has not. Speak Gentlemen," (Several voices, "We verily believe, that the people are in a mistake as to the manner of putting the resolutions. It is impossible there can be such a feeling.")

Lord Bexley—Gentlemen, justice has been and shall be done!

The Hon. and Rev. Baptist Noel—A proposition has been made to me to compromise—I regret it; I will never consent to receive this Report. (Tremendous cheering in the Hall.)

Mr Irving—Do I understand that the question will be put again?

Lord Bexley—Certainly, and with a better voice than mine.

Mr Irving—Then I retire.

The question was then again put by a Secretary in the following order substantially—"Is this preeminently a christian and religious institution?" Answer, "No," with a very great majority. Second amendment—"Ought Socinians be excluded from any share in the direction of its affairs?" "No," with a majority of five hands at the least to one.

The Chairman declared that the Amendments were lost, and the original Resolution carried. The cheering was very great.

Mr Noel protested against the way in which the question had been put.

The Rev. D. Wilson then stood forward, to move the appointment of the Committee for the next year, and in doing so took occasion to hope that any irritation which had been caused by the discussion might subside, and that all parties might again shake hands in brotherly love.

Lord Lifford seconded the motion. His Lordship said, that twenty years ago he thought that the principles of the Society were exposed to difficulties; and after reading over attentively the controversy between the Bishop of Winchester and Dr Wordsworth, he felt that these difficulties could not be got over without the dissolution of the Society, and therefore he forebore to moot it in his own country.

Mr Drummond spoke on the propriety of opening the meetings of the Society with prayer, but was interrupted, and finally obliged to resume his seat. The resolution was then put and carried, and after the usual votes of thanks "the meeting separated at half past four o'clock."

[For the Christian Register.]

DIFFERENCE OF OPINION IN THE PRESBYTERIAN CHURCH.

Mr Editor,—Your notice of the proceedings of the General Assembly of the Presbyterian Church, reminded me of a letter that I received sometime ago, the writer of which gave some account of Mr Barnes, and of the excitement which his deviation from the standard of Orthodoxy in that Church had produced. As you readers may be gratified to have the information I send an extract. G.

'Mr Barnes succeeded the late Dr Wilson, as minister of the First Presbyterian Church in Philadelphia. On account of his declining health, the Dr resigned his charge, and several persons preached as candidates. Mention was made of Mr Barnes, at that time a settled minister at Morristown in New Jersey, as one likely to suit the congregation, and he was invited to preach; but he declined, stating that he was happy where he was, and therefore would take no step with a view to a removal; besides, he thought that a better judgment might be formed of his public performances by hearing him in the usual course of his duties, than as a candidate, when it might naturally be supposed some special preparation would be previously made. This induced a deputation from the First Presbyterian Church to go to Morristown without giving Mr Barnes any notice of their intention, where they passed one Sunday and heard two sermons from him. One of these had been preached before, and was so acceptable to his people that they requested a copy for publication; to which Mr B. having assented, it was accordingly published at Morristown. As the gentleman from Philadelphia were much gratified with Mr B's. pulpit performances, they procured, as soon as possible, many copies of the aforesaid sermon; that the congregation, who had never heard Mr B. preach, might have a specimen of his talents. They also took the earliest opportunity to put a copy of it into the hands of Dr Wilson, whose approbation of it was decided. At that time Dr W. and Mr B. were personally unknown to each other. Some strictures on the sermon appeared in the Philadelphian, a religious paper, edited as for Ely, to which Dr W. replied; and from ers, by time, while he was able, he wrote on obtain behalf. As the congregation were de- ey bro attached to Dr W. the stamp of his appro- which bation secured for Mr B an almost unanimous vote; and this unanimity was the more decided, on account of the attacks on Mr B's. sermon, although sanctioned by Dr W.: else there were those who demurred not a little at voting for one whom they had never seen; but although they could not so far extend their complaisance, they thought it best to make no opposition; and now, the persecution of Mr B. has produced great cordiality. Mr B. was originally a tanner: at 22, his theological, and I suspect, his whole classical education commenced. At 26 he was settled at Morristown, and at 31 at Philadelphia.

'The unfortunate sermon was alleged as a reason against forwarding the call in a former session of the Presbytery, but the majority decided that as Mr B. neither preached nor published it within their jurisdiction, therefore that the call should be forwarded in the usual manner to the Presbytery of Elizabethtown, to which Mr B. belonged; and where the minority, or such of them as chose, might appear and make their complaint and accusation. This was declined. At first the Presbytery of Elizabethtown refused to release Mr B. from his charge, alleging his great success and peculiar usefulness; but afterwards they gave him a dismissal to the Presbytery of Philadelphia. At the meeting of that Presbytery, a second attempt was made to prevent his settlement, but it was overruled, on the ground that the Presbytery were bound to receive and instal him forthwith, unless it could be proved that he had done something wrong since he came among them. A proposal was made to catechise him in relation to his faith, but he refused to answer, and in this he was sustained by the majority. His installation was then determined on, and took place next day.'

CHRISTIAN REGISTER.

BOSTON, JULY 2, 1831.

ENGLISH RELIGIOUS ANNIVERSARIES.

Our readers will not need to have their attention directed to the account of the late meeting of the British and Foreign Bible Society, with which the greater part of our first page is filled. We are ignorant of the circumstances which led to the introduction of the Unitarian question into the business of that evening; but it is clear from the language of the Report and of Lord Teignmouth's letter that it was expected. It appears indeed that the Committee had been requested by one or more of the auxiliaries of the Society to apply a test of membership, the impropriety or impolicy of which they however perceived. We have been more desirous to present in the extracts which we have given a view of the conduct of the meeting and of the ground taken by the advocates of exclusion, than of the manner in which they were answered; as the weakness of the positions assumed by Capt. Gordon and his friends is as obvious as their illiberality, and needs not to be exposed to the readers of this paper either by the speeches of those who took a part in the debate or by any remarks of ours.

It is rather curious that the motion for denying Unitarians a seat among the friends of the Bible Society should have come from a military officer, whose habits of life may be supposed to have given him little preparation for theological controversy, whatever may have been the excellence of his motives or the ardor of his spirit. At a meeting of the *Naval and Military* Bible Society in the next week, a motion similar to that made by Capt. Gordon was offered by a *clergyman*, "at the desire and with the concurrence of the Committee," and was adopted. We copy a notice of this meeting from the Southern Religious Telegraph; for which it was prepared from the fuller report of the 'London World.'

Naval and Military Bible Society.

The Naval and Military Bible Society held its 51st Anniversary on Tuesday, May 10th, at Exeter hall; the Marquis of Cholmondeley in the chair. The number of persons present was about 3,000. Major Close, the Secretary, read the report, from which it appeared that the receipts were £3,220 0*s.* 3*d.*; and the expenditures £3,015 18*s.* 7*d.* The report having been agreed to, the Rev. H. Melville moved a resolution to this effect, "That an addition be now made to the laws of the Society, and that the first law do in future stand as follows —That no one be allowed to be Patron, President, Vice President, Treasurer, Navy or Military Secretary, Governor or member of this Society, unless he acknowledge a belief in the Holy Trinity." This motion he said was brought forward at the desire and with the concurrence of the committee, and he advocated it in a long and animated speech, which was received with applause and loud cheers. He was seconded by Lieutenant Rind, R. N., and opposed by Lord Calthorpe, who moved an amendment to the effect that the constitution of the society be not altered; in which he was seconded by the Rev. Mr Brandram, Secretary to the British and Foreign Bible Society. This brought on a very animated debate. The Rev. Edward Irving spoke for some time on the subject in favor of Mr Melville's motion, as also did the Rev. Mr Armstrong. On the question being put, the amendment was negatived, and the resolution carried by an immense majority. Although the question was the same which excited so much disturbance at the meeting of the British and Foreign Bible Society the week before, the meeting on this occasion was very orderly.

The Telegraph observes that an allusion to the proposed brand upon Unitarians "appears to have been made at the meeting of the Southwark Bible Society a few days previous to the anniversary of the parent institution by Rev. Rowland Hill." This eccentric man impairs the effect of his good sense and liberal feeling by the mixture of quaint and even coarse expressions with passages of singular beauty—as in his remarks at the Southwark meeting thus reported.

We should not interrupt God's works by our whims; deep rivers make the least noise, but shallow streams run rattling down the hills with a great noise. Let the Bible be given away; never mind by what hands, so long as it is given. If you will allow an expression a little out of the way on this occasion—if the very devil himself would give me a Bible in a pair of tongs, I would take it. (Hear and laughter.) It would be none the worse for that, and all the powers of earth and hell can never corrupt its pages. (Hear.) Besides, perhaps, they that give it away may peep inside of it, and be taught to understand it; and if taught of God, how glad should we be that they were employed in giving it away. (Hear.) I would remind those who give away the Bible, what a beautiful opportunity they have in those domiciliary visits, by their wise, good, and holy conversation, taken out of the Scriptures, of benefitting themselves, as well as others; and thus your becoming conversation will administer grace unto the hearers. Blessed be God! we need not be afraid of success, for it his own Word.

To the same paper we are indebted for notices of the anniversary meetings of other religious societies in London.

The London Missionary Society.

The London Missionary Society held its anniversary on Thursday, May 5th, at Exeter Hall, William Alers Hankey, Esq. in the chair. It was an unusually animating meeting. There were not less than 4,000 to 5,000 respectable individuals present. Both the rooms were crowded to excess. The gross receipts of the society amounted to £40,800. Amongst the speakers were the Rev. Peter Jones, a chief of the Chippeway Indians in Canada, the Rev. Edward Rue, a missionary from India, and the Rev. Eustace Carey, also from India. The Rev. Rowland Hill appeared, and was very warmly received. The Rev. J. Angell James made a powerful appeal to the meeting, and was repeatedly cheered: but when, in the course of it, he alluded to the times, and said, "we will give to our king our affections, to his ministers our hearty concurrence, and to our country our prayers," the room shook with the applause, which did not subside for some minutes. After the delivery of this address, a collection was made in the hall of upwards of £400.

Irish Evangelical Society.

This society held its annual meeting at Finsbury Chapel on Tuesday, May 10th. From the report it appears that the labors of the society during the past year have been very successful, and that their agents had been instrumental in the conversion of many souls from the errors of Popery. The receipts for the year were £3,746. The meeting was addressed by the Rev. Dr Cook of Belfast, Rev. Mr Roberts, Rev. J. Clayton, Rev. J. Adkins, and Rev. J. Burnett.

British and Foreign School Society.

The 26th anniversary meeting of this society was held on Monday, May 10th, in Exeter Hall, William Allen, Esq. in the chair, and with the exception of the British and Foreign Bible Society, was more numerously attended than any held in that Hall during the present season. The report stated the very gratifying fact, that King William the 4th had done the society the honor of placing his name at the head of the list of annual subscribers, and had graciously consented to give One Hundred pounds annually towards the support of the society, and to consider it under his immediate patronage. The receipts of the society for the past year were £3,322 18*s.* 7*d.* Among the gentlemen who addressed the meeting were the Rev. Rowland Hill, Dr Lushington, Rev. G. Clayton, J. Briscoe, M. P., Jas. Montgomery, Esq. of Sheffield, the Rev. J. Burnett, Jotham Blanchard, Esq. of Nova Scotia, and Peter Jones, an Indian preacher of the Chippewa tribe in Canada.

Society for the Support and Encouragement of Sunday Schools.

The fortyfifth annual meeting of this Society was held at the London Coffee House on the 27th April, 1831; the Marquis of Cholmondely, President, in the chair. The object of this Society is to aid the formation of Sunday Schools by donations of Bibles, Testaments, and elementary books. During the last year it had assisted 440 Schools, containing 52,434 Scholars.

VICARIOUS SACRIFICE.

We lately heard a discourse from a Calvinistic preacher, in which the old dogma of vicarious sacrifice was taught in its baldest and most offensive form. He represented God as refusing to forgive and save men, however penitent they might become, until his wrath was appeased, his justice satisfied, and his broken law made good, by the infinite sufferings of his Son. We were shocked by the doctrine; and we appeal to our readers, whether any thing can be conceived of more dishonorable to the Divine character. Is it not wholly at variance with the attributes which the best minds and the best hearts delight to ascribe to the object of their religious worship? Could we possibly love such a being, a being who would not forgive a sincere penitent, without an equivalent paid him by the terrible expedient recognized in a multitude of passages that might be cited from Calvinistic writers? But more than this, are we not required to imitate our heavenly Father? Now suppose we should attempt to conduct ourselves towards our fellow men after the manner that God is represented as treating his creatures; should we not deserve, nay, should we not incur the abhorrence of all who know us? Suppose that we should refuse to forgive one who had done us wrong, however thorough his contrition and however strong his desire to make us all the reparation in his power, unless some second person first come forward and offer himself the voluntary object of our vengeance; should we, does any one think, merit any longer the name of Christian? No. He who has not the spirit of Christ is none of his; and he, every body knows, at once taught and exemplified the duty of free pardon. Nor is this all. How inconsistent is the doctrine to which we have adverted, with unnumbered scriptures that declare our Maker to be merciful and kind, ever ready to forgive and bless his repentant children.

CHRIST'S DIVINITY.

We often hear it said that one loses a great deal that is valuable in doctrine by exchanging Trinitarian for Unitarian views of Christ's divinity. To some minds a word on this subject may be acceptable.

The divinity of our Saviour we believe in. We deem it a glorious doctrine. It is what makes Christianity valuable to us. We are not the disciples of a mere common man. We rely on one who exhibited in all he said and did the marks of divinity. His words and deeds are to us as the words and deeds of God.

Let no one, however, mistake our meaning. Trinitarian views we reject. We have no faith in the alleged deity of Jesus Christ. We do not believe him to be Jehovah. Still we maintain the doctrine of his divinity, the divinity of his mission, office, instructions, and works. God was with him. He was inspired by God. God sent him to teach and do his will. All his miraculous powers were the gift of God. He was God's accredited agent on earth, the divinely appointed medium of communication between God and his children.

And is not this enough? What more do we want? What need have we that he should be in his *nature* and *person* the eternal, uncreated, self-existent One, to whom we pay our highest adorations? What do we lose by supposing that his divinity was derived from and held in dependence on the Father of all? Is not the light of the sun which God causes to shine upon us just as valuable to us as it would be if that sun were God himself? If it be, then on the same principle, admit that Jesus Christ is just as valuable to us, as he would be were he the Supreme Being. Confess that we lose nothing by exchanging Trinitarian for Unitarian views.

IMPUTED RIGHTEOUSNESS.

The doctrine of imputed righteousness we are glad to perceive, has been relinquished by many of the more intelligent among the Orthodox. It is, however, still taught expressly by some preachers, and impliedly by several. The doctrine is very common with the less informed of the laity. Multitudes seem disposed to rely for the divine favor upon what they fancy has been done for them, rather than upon any thing they can do themselves. The consequence is, that they relax their own endeavors, and trust to the merits of another. This was the fault of the Jews in our Saviour's time, who were accustomed to lay claim to God's blessing on account of the virtues of their fathers. How many at the present day think and speak of the merits of Christ, as if his righteousness would supply their deficiencies. There cannot be a greater mistake than this. True, the merits of our blessed Lord were indescribably great—and by what he did and suffered mankind have been enriched beyond measure. But with what enriched? Not with righteousness directly transferred—not with imputed righteousness—but with the means and motives of becoming righteous—and no righteousness can avail us any thing at the judgment, but that which we acquire ourselves in the diligent use of these means and motives.

FIFTH AND LAST VOLUME OF DR DODDRIDGE'S CORRESPONDENCE.

This extensive collection is at length brought to a close, with the end of a *fifth* volume, which has just been received. From a hasty glance over its pages we find much, as in the fourth volume, that will be highly interesting both in the personal history of Doddridge and in its connexion with the ecclesiastical events of his time. This volume contains, chiefly, the correspondence of the three last years of his life, viz. from 1747 to 1750. We take the following characteristic sentences from a letter of Mr Barker, an early and confidential friend of Doddridge, who to a hearty love of his virtues and admiration of his talents, seems to have added a just perception and sometimes a delicate rebuke of his faults. We are not, however, much disposed to quarrel with the infirmities, which are here playfully touched upon.

Having adverted to some trials in the Dr's situation, he adds,

If ever it should happen, that Northampton should become unworthy of your labors, there are places enough, that would gladly receive you. But I am much more apprehensive of your *death* than of the danger of your losing the esteem of that place. But are you aware what a creature you are? I love you beyond expression and admire your abilities, furniture, and spirits, more than you imagine. And not a man in the world rejoices more in your usefulness than I do; and yet I often make myself merry with your character and conduct. And I will give you a sketch of it.—You are so entirely devoted to God, to truth and goodness, that it is very easy to impose upon you under the appearance of any of these; and are so perfectly made up of candor and good nature, that a pious enthusiast, or a godly dunce, is welcome to your table and heart. You are so good yourself as to think every body else ten times better than they are: see merit in the darkness of midnight; cannot see faults without a mid-day sun; forgive injuries before they are confessed; confer favors as a reward for affronts; and will never believe, but that all who are in good earnest in religion, and enter into the belief, practice and spirit of it, are to be embraced by you, because Christ receives them, let their opinions or denominations be what they will. Now how should you be a *party man*?—Thank you for your sermon on candor, which is highly relished by your faithful brother, Barker.

THE PERIODICALS OF THE MONTH.

We have on our table several publications, quarterly and monthly, which came upon us yesterday as if to put our love of reading to the test. We Americans are certainly a *subscribing* people, and if one quarter of what we pay for be read and inwardly digested, we must be a wise people. A glance over the contents of the new periodicals (this word ought to be reckoned good English from mere necessity) is all that we can give.

The *Christian Examiner* is rich and various in its topics. First we have an article on 'Religion in France,' from which we expect to derive both instruction and pleasure—then a review of Mr 'May's Letters' to Dr Hawes, in which they are highly commended and large extracts are given in support of the praise bestowed on them—next a 'Life of Origen,' in which the readers of the Examiner will discover the same thorough and candid acquaintance with Christian antiquity which distinguished a former article in the same journal on Justin Martyr—next an article on the 'Morality of our Political Situation,' published in anticipation, it would seem, of our national anniversary, and written in the tone of high and free and earnest expostulation with American citizens which has made the writer one whom the public delight to honor with their attention. This is followed by a short article on 'German Rationalism,' containing some strictures on remarks made in the new Andover periodical—then an account of 'Harmonies of the Gospels', with a notice of the difficulties that a Harmonist must encounter, written by one who has diligently and impartially studied the subject—next a notice of 'Mr Whitman and his Reviewers', in which the argument of the exclusionists is exposed in its true light. A communication from the Professors of the Baptist Theological School at Newton, in reply to some statements in the last number of the Examiner respecting the Serampore Translations of the Scriptures, and a favorable notice of Mr Ware's book on the Formation of the christian character, complete the number.

The *North American Review* for July, appears to us from a cursory examination of its contents, to be a remarkably good number. The nature of the subjects and the manner in which they are treated, recommend it to perusal. This journal has more variety and more spirit than formerly. The present number contains—1, An article on 'the Laws of Population and Wages;' 2, 'Poetry and Romance of the Italians;' 3, 'Origin and Progress of the Useful Arts;' 4, 'Pennsylvanian Biography;' 5, 'Defence of Mechanical Philosophy,' in reply to an article published in the Edinburgh Review sometime last year; 6, 'The Cherokee Case,' in which the Reviewer controverts some of the positions taken by the Supreme Court; 7, 'The Prospect of Reform in Europe;' 8, 'Popular Sports and Festivals;' 8, 'Harvard University,' its Library and the expenses of its Students; 10, 'Life of Henry Brougham;' 11, 'The North Eastern Boundary.'

The *Unitarian Advocate* this month, also, unites in its articles variety with excellence. 'Eternal Life, of which Jesus Christ is the Author,' is the subject of a sound and valuable exposition of the truth, that the Saviour came to give 'spiritual' life to the 'pure in heart.' 'Errors relating to Public Worship,' is the title of a judicious and sober rebuke of faults with which Christians are chargeable. A few lines of 'Praise,' contain some of the best poetry that Col[illegible]en in the

Advocate. 'Can two walk together except they be agreed?' the question is answered in a short article; which is followed by remarks on the 'Character of Dr Priestley,' that ought to be read by those who allow themselves to speak disparagingly of his merits. 'Address to our Readers on the Fourth of July,' presents some pertinent and serious questions to American patriots and Christians. 'Unwarrantable Perversion of the words of Christ,' exposes and censures with a just severity an application of the Saviour's words on the cross, made by an Orthodox clergyman in a late funeral discourse. 'Unitarianism in Maine' is the first of a series of letters promised from a gentleman who has been preaching during the last year in different parts of the United States. 'Recent Publications,' is the title of an editorial article, containing commendatory notices of Mr Whitman's Reply to his Reviewers, and of his Letter on Revivals, of Dr Worcester's Letters on the Causes and Evils of Contention, of Prof. Ware's Treatise on the Christian Character, of Mr Young's Library of Old English Prose Writers, and of Mr Noyes' Translation of the Psalms. We must give a gentle hint about the need of greater accuracy in the correction of proof sheets.

The *Liberal Preacher* contains a sermon by Rev. Convers Francis of Watertown, on the 'Presence of God with the good man,' from John xvi. 32.

The *Annals of Education*,—The *Juvenile Miscellany*,—and The *Mechanics' Magazine* offer each to its readers matter suited to their pursuits and tastes.

A new publication has taken its place by the side of older periodicals with the air of one who feels that he can and will maintain his ground. The *New England Magazine*, edited by the Messrs. Buckingham, father and son, promises to be continued monthly, and to furnish a large amount of various and interesting matter. The plan of the work is more comprehensive than that of similar publications in this country; containing first a good number of Original Articles,—next a Monthly Record of Politics and Statistics,—then a department of Literary Notices,—next Miscellanies, or "a selection of facts, which it is not convenient to arrange under descriptive heads,"—and closing with a Register of Ordinations, Installations, &c. Obituary Notices and Religious Intelligence. If this magazine should be conducted with as much ability as appears to have been engaged in preparing the first number, it will enjoy the public favor. The typographical execution is neat and accurate; we should only have preferred a larger type.

RELIGIOUS INTELLIGENCE.

Reformation. The following extract from a petition lately presented to the King of England, by a parish clergyman, induced us to think that the spirit of reformation is not confined to the political parties of that country. It contains a freedom of address, and assumes a right to censure, which a few years since, would have been hardly tolerated by the head of the Established Church, or ventured by an obscure parish curate.

"That the Church of England, of which your majesty is the supreme head on earth, has not received those alterations and improvements from time to time, which every institution requires and the progress of the age demands; in consequence of which, evils of serious magnitude and conspicuous to the eyes of all men have arisen, which are repugnant to the common sense of the nation, as well as painful to the feelings of almost all classes of your majesty's subjects.

"That whilst the average income of the bishops is £10,000 a year, in addition to great patronage, there are nearly 3000 Curates whose stipend is less than £90 a year, and more than 400 of whom receive less than £50 a year.

"That whilst certain offices of Deans, Canons, Prebends, &c. not found in scripture and unknown to the ancient Christian Church, but which are of Popish origin, and deemed useless by almost all persons, are receiving annually many thousands a year from the funds of the Church for no adequate service, there are many of the working clergy reduced to abject poverty, obliged to subsist on charity, and even to receive the cast-off clothes of their compassionate neighbors.

"That the petitioner represents to his majesty, that the abuses in the distribution of Church property and in ecclesiastical affairs, daily attract the increasing observation and censure of the people of England, and this is to such an extent as to endanger the existence of the Church itself."

The petition, having alluded to a speech of the present Bishop of London, in which it is alleged that the Bishop asserted in the House of Lords that the property held by the beneficed clergy, including Deans and Chapters, is sufficient to allow every clergyman in England and Wales £350 a year, prays for the convocation of a national Synod, for the purpose of investigating the general state of the Church; and that such convocation may consist of equal numbers of clergymen and laymen, and be empowered "to adopt the suitable measures of reform and improvement, whereby the cause of the present universal dissatisfaction may be removed, and the confidence of the nation in the Established Church be again restored."

New Cathedral in Boston. The Catholic Press (of Hartford, Conn.) gives the following information.

We learn with much pleasure that the worthy citizens of Boston are making great exertions for raising another edifice to the honor and glory of God, the present building though very extensive, being entirely too small for the many Catholics of that city. It may be said that three congregations constantly attend the present Cathedral on Sundays throughout the year; the first at 7 and the second at half past 10 o'clock, A. M. and the third at vespers, P. M. it being utterly impossible for all to attend on one occasion.

The most authentic accounts that we have of the first establishment of Catholicity in Boston inform us, that the divine mysteries were first publicly celebrated in a small building in School Street, that when the present Cathedral was consecrated by the Most Rev. Dr Carroll, Archbishop of Baltimore, in 1803, the house in School Street was demolished. A somewhat curious circumstance was related on the occasion, which we shall not pretend to say was occasioned either by the witchery of the times or fear of the Pope and Popery, for in those good old times Popery was held in such disrepute that his Holiness in effigy was p[illegible] streets. After having removed the founda[illegible] at was then called the first Popish chapel in Massachusetts, the workmen in digging found fifteen feet below the surface of the earth a green leaf—it was consequently prognosticated as a bad omen, as it seemed to forebode the increase of Popery in the land of the Pilgrims. Had those good sires lived to see the present prospect of things, without bestowing upon them the virtues of Prophets, we certainly believe that their credulity would have been strengthened.

SUMMARY.

Rural Cemetery. At the last session of the General Court, an act was passed, enlarging the powers of the Horticultural Society, in such a manner as to enable it to establish a rural cemetery, in connection with the experimental garden, which forms a part of the original plan of that Society. Preliminary steps have been taker to exercise the powers granted by this additional act of incorporation. The subject has been under the consideration of a large and highly respectable committee, selected for their known interest in the design; and a plan of measures to be pursued, for carrying the object into effect, has been prepared and adopted. The plan is contained in the following report, which has been accepted by the Society;—

The committee to whom was referred the method of raising subscriptions for the Experimental Garden and Cemetery, beg leave to

REPORT:

1. That it is expedient to purchase for a Garden and Cemetery, a tract of land, commonly known by the name of Sweet Auburn, near the road leading from Cambridge to Watertown, containing about seventy-two acres, for the sum of six thousand dollars; provided this sum can be raised, in the manner proposed in the second article of this report.

2. That a subscription be opened for lots of ground in the said tract, containing not less than two hundred square feet each, at the price of sixty dollars for each lot—the subscription not to be binding until one hundred lots are subscribed for.

3. That when a hundred or more lots are taken, the right of choice shall be disposed of at an auction, of which seasonable notice shall be given to the subscribers.

4. That those subscribers, who do not offer a premium for the right of choosing, shall have their lots assigned to them by lot.

5. That the fee of the land shall be vested in the Massachusetts Horticultural Society, but that the use of the lots, agreeably to an act of the Legislature, respecting the same, shall be secured to the subscribers, their heirs and assigns forever.

6. That the land devoted to the purpose of a Cemetery shall contain not less than forty acres.

7. That every subscriber, upon paying for his lot, shall become a member for life, of the Massachusetts Horticultural Society, without being subject to assessments.

8. That a Garden and Cemetery Committee of nine persons shall be chosen annually, first by the subscribers, and afterwards by the Horticultural Society, whose duty it shall be to cause the necessary surveys and allotments to be made, to assign a suitable tract of land for the Garden of the Society, and to direct all matters appertaining to the regulation of the Garden and Cemetery; five at least of this Committee shall be persons having rights in the Cemetery.

9. That the establishment, including the Garden and Cemetery, be called by a definite name, to be supplied by the Committee.

Joseph Story,	Franklin Dexter,
Daniel Webster,	Alexander H. Everett,
Henry A. S. Dearborn,	James T. Austin,
Samuel Appleton,	Charles P. Curtis,
Charles Lowell,	Joseph P. Bradlee,
Jacob Bigelow,	John Pierpont,
Edward Everett,	Zebedee Cook,
George Bond,	Charles Tappan,
George W. Brimmer,	Lucius M. Sargent,
Abbot Lawrence,	George W. Pratt.

Boston, June 11, 1831.

Resolved, That the Report of the Committee on an Experimental Garden and Rural Cemetery, be accepted, and that said committee be authorized to proceed in the establishment of a Garden and Cemetry, in conformity to the Report which has this day been made and accepted.

The spot, which has been selected for this establishment, has not been chosen without great deliberation, and a reference to every other place in the vicinity of Boston, which has been named for the same purpose. In fact, the difficulty of finding a proper place has been for several years the chief obstacle to the execution of this project. The spot chosen is as near Boston as is consistent with perfect security from the approach of those establishments, usually found in the neighborhood of a large town, but not in harmony with the character of a place of burial. It stands near a fine sweep in Charles River. It presents every variety of surface, rising in one part into a beautiful elevation, level in others, with intermediate depressions, and a considerable part of the whole covered with the natural growth of wood. In fact, the place has long been noted for its rural beauty, its romantic seclusion, and its fine prospect; and it is confidently believed, that there is not another to be named, possessing the same union of advantages.

It is proposed to set apart a considerable portion of this delightful spot for the purpose of a burial place. Little will be required from the hand of Art to fit it for that purpose. Nature has already done almost all that is required. Scarcely anything is needed but a suitable enclosure; and such walks as will give access to the different parts of the enclosed space, and exhibit its features to the greatest advantage. It is proposed, (as it appears from the report above cited,) to divide the parts of the tract, best adapted to that purpose, into lots, containing two hundred or more square feet, to be used by individuals becoming proprietors of them, for the purposes of burial. It will be at the option of those interested, to build tombs of the usual construction on these lots, or to make graves in them, when occasion may require; identifying the lot by a single monument, or the graves by separate stones, or leaving the whole without any other ornament than the green turf and the overshadowing trees.

By the act of the legislature, authorizing the Horticultural Society to establish this cemetery, it is placed under the protection of the Laws, and consecrated to the perpetual occupancy of the dead. Being connected with the adjacent experimental garden, it will be under the constant inspection of the Society's gardner;—and thus possess advantages, in reference to the care and neatness with which it will be kept, not usually found in places of burial. A formal act of dedication with religious solemnities, will impart to it a character of sanctity, and consecrate it to the sacred purposes for which it is destined.

Massachusetts Lyceum. At a meeting of the Curators of the Massachusetts Lyceum on the 16th of June, it was voted that in the opinion of the Board it is expedient to make arrangements for a course of lectures in Boston during the next session of the legislature.

The following subjects were proposed, upon which gentlemen hereafter named might give lectures, or upon others which they might prefer. Pauper System, Criminal Code, Banking System, Common Schools, Manufactories, Political System of Massachusetts, Fisheries, Common Roads, Rail Roads, Education of the Blind, Bankrupt System, Silk Worms, Wool Growing, Architecture, Taxing System, History of the adoption of the Constitution of Massachusetts, Lyceums, Salt works, Political Economy.

The gentlemen, whom the Curators proposed to invite to give each one lecture, during the next session of the Legislature are S. C. Allen, Jacob Bigelow, W. B. Calhoun, William Jackson, S. C. Phillips, A. H. Everett, Ira Barton, R. T. Payne, Francis Baylies, T. A. Green, Prof. C. Dewey, Prof. E. Hitchcock, Solomon Lincoln, Rev. W. Peabody, J. Holbrook, J. B. Davis, Dr. J. V. C. Smith, Theodore Sedgwick, B. Burnell, Judge Jackson, James Savage, Horace Mann, and J. H. Cobb.

These gentlemen are requested to signify by letter to the secretary their acceptance or declining this invitation as soon as convenient, with the subjects they may severally choose for lectures; so that if two persons should choose the same subject, they may be informed of the fact, and an opportunity be given for them to occupy different parts of the same topic or for one to take another subject.

Awful Conflagration. The Raleigh Register of June 23d contains the intelligence of another destructive fire in North Carolina. It is thus announced—

It is our painful and melancholy duty again to announce to the public, another appalling instance of loss by fire, which will be deeply felt and lamented by every individual in our State. It is nothing less than the total destruction of the Capitol of the State, located in this City! Of that noble edifice, with its splendid decorations, nothing now remains but the blackened walls and smouldering ruins! The State Library is also entirely consumed, and the Statue of Washington that proud monument of national gratitude, which was our pride and glory, is so mutilated and defaced, that none can behold it but with mournful feelings, and the conviction involuntarily forces itself upon their minds, that the loss is one which cannot be repaired. The most active exertions were made to rescue this *chef d'ouvre* of Canova, from the ravages of the devouring element, nor were they desisted from until the danger became imminent.

The alarm was given about seven o'clock on Tuesday morning, and it was presently evident that all attempts to extinguish the fire, would prove perfectly fruitless. The efforts of the bystanders were then directed towards the protection of Public Offices on the square, and the adjacent private buildings, and to the preservation of the official archives. We are happy to add, that none of the former were injured, and that the latter, including the Legislative records, were *all* saved. The beautiful grove of Oaks, of which the Capitol was the centre ornament, did more towards staying the progress of the flames than any human effort, and inculcates most forcibly the propriety of cultivating shade trees in cities, on the score of security from fire alone, to say nothing of other considerations. Seldom has the eye witnessed so awful a spectacle as this vast building in one concentrated blaze, streaming from every window and a vast column from the roof, forming altogether a scene not adequately to be described.

The origin of the fire is not certainly known, but we believe the general impression is, that it was the result of most culpable carelessness on the part of a man who had been employed to assist in soldering the new zinc roof, as he was seen that morning carrying up a coal of fire between two shingles, considerably ignited, a spark from which, in all probability, fell among some combustible matter between the roof and ceiling, which took fire while the hands were at breakfast.

Considering the rapidity with which the fire progressed, it is an alleviating circumstance that the public papers were all secured. Besides the papers of the Clerks of the two Houses of the Legislature, and those of the Comptroller and of the Clerk of the Supreme Court, the fine copy of Stewart's Painting of the Father of our country, and some articles of furniture of the Legislative Chambers, were preserved from the flames.

The late Cabinet. A correspondence has been published between General Eaton, late Secretary of War, and Mr Ingham, late Secretary of the Treasury of the United States. It appears that the correspondence was occasioned by reports unfavorable to the reputation of Mrs Eaton, and assertions in the newspapers, that the families of the Secretaries of State and of the Treasury, and other families of respectability refused to associate with that lady. Gen. Eaton supposes that these reports were circulated, and the assertions published, under Mr Ingham's sanction, and calls on Mr I. for explanation. The note is answered with spirit and no small share of contempt. A challenge ensues on the part of Gen. Eaton, and is refused by Mr Ingham. This occasions another angry note from the General, in which the reputation of Mrs Ingham is implicated. In a subsequent publication, General Eaton acknowledges that this insinuation was prompted by excited feelings at the time he wrote. Threats and menaces were afterwards made through Dr Randolph, and it was believed by Mr Ingham, that a conspiracy was formed to assassinate or seriously injure him. He addressed a note upon the subject to the President, who called on the persons implicated, for a prompt and explicit answer to the charges contained in that note. Each of them denied any participation in a design to assault Mr Ingham, and he has returned to his family in Pennsylvania.

A New Metal discovered. The National Gazette gives the following account of the discovery of a new metal. Its use and value are yet to be developed.

Mr Dulong read, on the 7th of February last, to the French Institute, a letter from Berzelius, which announces the discovery of a new simple substance by Mr Sestrom, director of the mines of Fahlum in Dalecarlia. Mr Sestrom being engaged in examining an iron, remarkable for its softness, discovered in it a substance, which appeared to him to be new, but in such small quantity, that he could not determine with accuracy all its properties. Afterwards, however, he found it more abundantly in the scoriæ of the iron, and was thus enabled to prove that the substance in question was a *new metal*, to which he gives the name *Vanadium*, after an ancient Scandinavian deity. We have had communicated to us the following additional notice. Humboldt presented to the Institute specimens of Vanadium, the new metal recently discovered in the iron of Estersholm, by Mr Sestrom, and which also exists in Mexico in a brown ore of lead of Zimapan. M. del Rio, Professor in the School of Mines of Mexico, had extracted from that ore a substance, which, to his apprehension, resembled a new metal, to which he gave the name of *Erythronium*. M. Collect Descotils, to whom he sent a specimen, could not agree in erythronium being a simple substance, and believed he had demonstrated that it was an impure chrome. It would appear that Professor del Rio agreed in this opinion, and there was not longer any idea of its being a new metal. But since the discovery of Sestrom was known to Voller, he, struck with the resemblances which exist between the properties of Vanadium and that which the Mexican chemist attributes to his erythronium, has repeated the analysis of the brown ore of lead of Zimapan, and from which he has obtained a simple body, perfectly identical with that of the iron ore of Esterholm. It is worthy of remark that so rare a metal should have been discovered in two places so far asunder as Scandinavia and Mexico.

Astronomy. A work written by Mr Murphy, was published in London, during the past year, entitled "Rudiments of the Primary Forces of Gravity, Magnetism and Electricity, in their Agency on the Heavenly Bodies. The author states the existence of an analogy between the lunar action on the tides and temperature, and cites numerous facts to establish his theory. The Herald of Truth observes,—

We must own that the late remarkable fall of temperature on the 5th inst. occurring as it did at the last quarter of the moon, and which on the night of the 6th, as stated in the papers, caused the thermometer in several places in the country, to fall six degrees below the freezing point, corresponding as it did with the period of the lowest neap tides, coupled with the present equally remarkable rise of temperature, corresponding as it does with the period of the spring tides, forms of itself a very striking illustration of this analogy; the discovery of which it may be observed, owing to its importance, is likely to form a new era in the history of astronomy; in proof of which, and as showing the large field of utility to which this science is being made applicable by the discoveries of Mr Murphy, we understand he is preparing a work for the press, which has chiefly for its object to point out to seafaring men the periods throughout the year when they have to apprehend danger from storms, and consequently those when they may pursue their courses by sea with equal security as by land; the great importance of which as connected with the interests of society, few will deny.

Retreat for the Insane. We have repeatedly heard of the great success which has attended the mode of treatment pursued with patients at the 'Retreat for the Insane' at Hartford, (Conn.) but we have never had so distinct a knowledge of facts as may be gathered from the last Reports of the Visitors of the Institution, from which it appears that "144 *recent* cases of insanity have been admitted, of which number 133, being *more than nine-tenths*, have been restored to reason." "Such success," observes the editor of the Episcopal Watchman, "is believed to be without a parallel in this, and probably in any country.

Native Country of Maize, or Indian Corn. This grain, so important to the agricultural interests of this country, appears to be of uncertain origin. Fuchs very early maintained that it came from the east; and Mathiolo affirmed that it was from America. Regmir and Gregory have presented fresh arguments in favor of its eastern origin. Among them is the name by which it has been long known in Europe, *Ble de Burique;* and varieties, it is said, have been brought from the Isle of France, or from China. Moreau de Jonnes, on the contrary, has recently maintained, in a memoir read before the Academy of Sciences, that its origin was in America. The name *Ble de Turquie* no more proves it to be of Turkish origin, than the name of the Italian Poplar proves that that tree grew wild in Italy. It can only signify that it spread from Turkey into the neighboring countries. Its general cultivation in southern Europe, and the production of some new varieties, proves nothing with regard to the country of the new species. In favor of its American origin, is the fact that it was found in a state of cultivation, in every place where the first navigators landed. In Mexico aacording to Hernandez and in Brazil according to Zeri; and that in the various countries it had proper names, such as Maize, Flaolli, &c.; while, in the Old World, its names were either all of American origin, or names of the neighboring region, whence it was immediately derived; and that, immediately after the discovery of America, it spread rapidly in the Old World, and soon became common, a fact not reconcileable with the idea of its former existence there. To these proofs Aug. de Saint Hilaire has added another. He has received from M. de Larranhaga of Monte Videeo, a new variety of maize, distinguished by the name of Tunicata; because, instead of having the grains naked, they are entirely covered by the glumes. This variety is from Paraguay, where it is cultivated by the Guaycurus Indians, a people in the lowest scale of civilization, and where, according to the direct testimony of one of them, it grows in the humid forests as a native production.

Ancient Writings. The Courrier des Etats Unis thus mentions the discovery of a number of ancient papyrus manuscripts.

A citizen of Aix, M. Saillier, has in his possession a great number of papyrus manuscripts. Champollion, the younger, who embarked in the [illegible] from Marseilles for Egypt, has visited this precinct, and discovered that two of the rolls of papyrus his m[illegible] *The History of the wars and reign of Sesostris the Great.* This MS. is dated, the ninth year of [illegible] and then [illegible] reign of this monarch. Sesostris Rhamses or the Great, according to the calculations of the German chronologists, lived in the time of Moses; he was the son, as they presume, of Pharaoh who perished in the Red Sea, while in pursuit of the Hebrews. The MS., which after *thirty three ages* of oblivion, M. Champollion has just recovered, as it were by miracle, may contain some details in relation to the great events chronicled in Holy Writ, of an interest which can easily be imagined. On the second of August, the academic society of Aix listened to a report of M. Saillier concerning this discovery. We will add to the above, that the researches, which M. Champollion has already made in Egypt, have modified his ideas upon certain points of the history of that country and the order of succession of the ancient kings. He still believes that Sesostris, is not the same with Rhamses the Great, but Rhamses Mei-Amun, (the loved of Jove) the founder of the nineteenth dynasty. Whoever he may be, our enterprising traveller has obtained, from the new and numerous data he has received during his travels, many striking and precious confirmations of the facts which are mentioned in the Bible. He has likewise recovered the portrait of Sesonchis, founder of the twenty-second dynasty, (the Sesak of our holy books) and a bas-relief which refers to this monarch's invasion of Judea.

The Greeks. The Sultan has given to the Greek subjects in Turkey half a million of piasters, to repair their dilapidated churches, and has granted them free toleration of their religious privileges, which they did not enjoy before, having been subject to many burthensome taxes.—The Rayahs—that is to say, subjects of the Porte, not Turks—whether Greeks, Armenians, Armenian Catholics, or Jews, are to be considered equal in the eyes of the law; and Turks are not to enjoy the least preference in Courts of Justice over their fellow subjects of other religions; for, in the opinion of the Sultan, they all form but one family, religion being an affair of the conscience, and a matter for which each individual is accountable to God only.

To all those parts of Roumelia which have been ravaged by the war, the Sultan intends to remit sums of money, grain, cheese, butter, and other provisions, to be distributed gratis among his poor subjects; and he grants to the inhabitants of that country a complete exemption, for two years, from taxes of every description. He has also issued a firman to all the Pachas and Governors to beware that they commit no injustice, of however a trifling a nature; and that they punish no Rayah or subject for breach of the laws, without the authority of the Frimates of the jurisdiction to which the criminal belongs. Further, his emigrant subjects may return, and be placed under the protection of the Sultan, being considered as his own children. He also gives a thousand purses to the Patriarch at Jerusalem, towards liquidating the enormous debt of the Greek Church at the Holy Sepulchre, on condition that every Greek subject in the empire contribute one piastre each for the same object. In order that this debt, accumulated through the abuses of the Turkish Pachas and the Greek Priests, may be liquidated, and to provide for the expenses of the restoration of the Christian Church there, an Imperial edict nominates five inspectors, at the head of whom is the great Waiwode Eustachius Nicolaides de Zagoia, a Fanariot. This money has been taken to Fanar by the Turkish ministers and dignitaries, with all the pomp suitable to such a gift.

The inhabitants of the island of Samos are to have neither Cadi nor Turkish Governors; but, if they think proper, they may choose a Governor from among their own countrymen. They are allowed a particular flag, on which will be the holy cross of the Christians. If, after all these advantages, they refuse to submit, then Bakaloum,—a phrase implying "Look to the consequences."

Thus it will be seen that reform is the order of the day even in Turkey; and that the Sultan Mahmoud, no less than King William the Fourth, is laboring assiduously, and with much apparent discretion, to ameliorate the condition of his subjects. The "schoolmaster" must indeed be abroad, when we find decrees, breathing a spirit of toleration like that we have described, emanating from the Sublime Porte of the haughty Mussulman.—*Brighton Gazette.*

☞ NOTICE TO SUBSCRIBERS. ☜

We forward bills this week, to those of our subscribers out of the city who are indebted for the Register *one* or *more* years; and we respectfully and *very earnestly* request their immediate attention to them. The amount of arrears now due us has become large. It imposes a *burden* that we cannot conveniently sustain. How easy a matter it would be for the few hundred persons to whom we have sent, by dividing it among themselves to remove it!

MARRIAGES.

In this city, Mr Charles Copeland to Miss Susan R. Sprague; Capt. Warren Lord, of this city, to Miss Elizsbeth P. Jackson, of Portsmouth.

On Thursday evening, by Rev. Mr Young, Mr David Armstrong to Miss Mahala Lovering.

In Providence, Mr Richard B. Little, of New York, to Miss Abbe G. daughter of Samuel W. Brigham, Esq. of Providence.

DEATHS.

In this city, Mrs Mary Loring, widow of the late Mr Joseph Loring, aged 85; Mrs Mary Bartmus, 87.

In Taunton, Mr Loring Derby, of Cambridge, aged 33.

In Poland, Me. Major James Johnson, a revolutionary officer, aged 96.

At sea, on board the ship Hogarth, on his passage from Liverpool to New York, Henry Gardner, second mate, aged 23, son of John Gardner, Esq. of Leominster.

THIS DAY published by GRAY & BOWEN, No. 141 Washington Street, the

NORTH AMERICAN REVIEW;

NO. LXXII.

CONTENTS:

Art. I. The Laws of Population and Wages—Two Lectures on Population, delivered before the University of Oxford in Easter Term, 1828. By Nassau William Senior, late Fellow of Magdalen College, A. M. Professor of Political Economy. To which is added, a Correspondence between the Author and the Rev. T. R. Malthus.

Art. II. Poetry and Romance of the Italians—1. Della Letteratura Italiana, Di Camillo Ugoni. 2. Storia della Letteratura Italiana. Del cavaliere Giuseppe Maffei. 3. Storia della Letteratura Italiana nel secolo XVIII. di Antonio Lombardi.

Art. III. Origin and Progress of the Useful Arts—The Frugal Housewife. By the Author of Hobomok.

Art. IV. Pennsylvania Biography—Memoirs of the Historical Society of Pennsylvania. Part II.

Art. V. Defence of Mechanical Philosophy—Signs of the Times.—Article VII. in the ninetyeighth number of the Edinburgh Review, for June, 1829.

Art. VI. The Cherokee Case—Opinion of the Supreme Court of the United States on an application made by the Cherokee Indians for a Writ of Injunction against the state of Georgia, delivered by Mr Chief Justice Marshall, at the January Term held at Washington, 1831.

Art. VII. The Prospect of Reform in Europe.—L'Avenir. Par M. J. L. de Sismondi. Extrait de la Revue Encyclopedique.

Art. VIII. Popular Sports and Festivals—The Sports and Pastimes of the People of England. By Joseph Strutt. A new edition, with a copious Index. By William Hone.

Art. IX. Harvard University—Letter to Gov. Lincoln in Relation to Harvard University. By F. C. Gray. Second Edition, with an Appendix.

Art. X. Life and Character of Henry Brougham—1. Speech of Henry Brougham, Esq. M. P. on the present State of the Law. 2. Practical Observations on popular Education. By H. Brougham, Esq. M. P. 3. Publications of the Society for the Diffusion of useful Knowledge.

Art. XI. North-eastern and Northern Boundary—Decision of His Majesty the King of the Netherlands, on the Questions submitted to him by the Governments of the United States and Great Britain, for determining the Boundary Line between the United States and the British Provinces.

MR HODGES'S SERMON.

Just published at this Office, and by HILLIARD, GRAY & Co. "A Sermon delivered before the Congregational Society in West Bridgewater, 27th February, 1831, the Lord's-day after the interment of their Minister, the Rev. John Reed, D. D. By R. M. HODGES, Minister of the First Congregational Society in Bridgewater." July 2.

SELECT AND VALUABLE UNITARIAN SUNDAY SCHOOL BOOKS.

WAIT, GREENE, & Co., 13 Court Street, have just added to their general assortment of Sunday School Books, about *one thousand volumes*, carefully selected for the purpose of furnishing Sunday School and Juvenile Libraries. They will be happy to receive orders from the city and country for any amount, and where it is not convenient to pay the cash, liberal credit will be given.

—JUST PUBLISHED—

"Forms for the Devotional Exercises of Sunday Schools." $8 per hundred.

"Hymns for Sunday Schools—6th edition."

—ALSO—

Just from the Press

"The True Spirited Boy"—a Tale.

July 2. 3t.

WALSH'S ARITHMETIC—*new edition:* The Mercantile Arithmetic, adapted to the Commerce of the U. S in its domestic and foreign relations; with an appendix, containing practical systems of Mensuration, Guaging, and a new and improved system of Book keeping—a new edition, revised and enlarged.—By Michael Walsh, A. M.

This Arithmetic has passed through several editions and is now generally used as the standard Mercantile Arithmetic in New England. It is believed the present edition corrected, improved and enlarged, will continue to be a convenient manual for merchants and others engaged in trade, and that pupils, who are preparing for business, by thoroughly learning it, will acquire a readiness and accuracy in which persons learned in other respects, are frequently deficient. As it is intended to be entirely a *practical* work, adapted to the concerns of trade and commerce, by conveying a general knowledge of accounts and exchange, the numerous examples and exercises have been chiefly taken from actual occurrences.

It may be used in Schools as a sequel to Smith's and other popular treatises on mental Arithmetic, and is believed to be worthy the notice and examination of those teachers who are not already acquainted with it. Published by

RICHARDSON, LORD & HOLBROOK,
June 25. School Book Publishers, Boston.

NEW HISTORY FOR SCHOOLS.

The First Book of History, or history on the basis of Geography, with sixty engravings from original designs and sixteen maps of the Sections of the U. S. and the various countries of the Western Hemisphere executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

This work contains the History of all the countries in North and South America, including Greenland, Iceland, and the West Indies, down to the present time. It is on the inductive plan, beginning at home and leading the pupil gradually into the subject; while the introduction of numerous cuts, authentic and modern maps, lively anecdotes and descriptions of natural scenery, curiosities and manners and customs renders it the most attractive and useful introduction to History ever published, and as Geography and History ought never to be separated, the child naturally desiring to know something of the History of the countries which are described to him, there are exercises previous to each lesson, to test and fix his geographical knowledge in his mind—for he can have but little correct and lasting knowledge of the History of a country with whose geography he is unacquainted. Just published by

RICHARDSON, LORD & HOLBROOK,
June 11. School Book Publishers.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office; and by *Wm. Hyde*, Messrs. *Carter, Hendee & Babcock*, and *Cottons & Barnard*. Price (best paper) 37 1-2 cents, bds.—per doz. (common paper) $2,40; 'Hints' separately, per doz. 37 1-2 cents May 21.

SELECTED POETRY.

ELEGY.

ON THE DEATH OF THE LATE REV. ROBERT HALL.

Though lofty his spirit, though brilliant his name,
The chains of the victor have bound him;
Though matchless his genius, though glorious his fame,
The night of the grave is around him.

Thou mournest, O Zion, and well mayst thou mourn,
A spirit so rare should have fled,
And well may thy sorrows bedew the cold urn
Where HALL is entombed with the dead.

The Pastor is taken, bereaved is the fold,
Dissevered the holiest ties,
The tongue of the eloquent, silent and cold,
And quenched are the soul-piercing eyes.

There's a wreath on his bier, there's a light on his grave,
The light of religion and truth,
The wreath is the chaplet that genius did weave,
To garland his temple in youth.

We heard him, and fancied a seraph had spoke,
Enshrined in a mortal's disguise;
We listen, but ah! the enchantment is broke,
The seraph has passed to the skies.

Ah, his was the melody, lofty but sweet,
Of intellect rich and refined,
When learning, [illegible] genius, and piety meet,
In one rare and beautiful mind.

Thy champion, O truth, in the infidel war,
That grasped the foul hydra and bound him
Despoiled to the wheels of his conquering car,
With plaudits of victory round him,

Retires from the contest, his helmet and shield,
The sword by his General given,
Are all laid aside; he has passed from the field,
To rest in the splendours of heaven.

His holiest joy, in that blest repose,
Is not that his talents were bright,
But that he devoted them all to His cause
Who crowns him with glory and light.

O Thou who canst brighten thy churches below,
With stars as the seraphim bright,
Or guide them in safety through darkness and wo,
By lamps of the feeblest light;

We still would remember, the brightest and best,
Compared with their Saviour, are dim,
And when he is pleas'd, he their course may arrest,
To centre their glories in Him.

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger dose,
Attention flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law with words of love allayed
Will sweetly warn, and awfully persuade.

It should be manly, just, and rational;
Wisely conceived, and well expressed withal;
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace,
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome,
Let some Epictetus or Sterne esteem!
A bleeding Jesus is the gospel theme!

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly blest.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou alone wilt make
A Felix tremble, and a David quake!

MISCELLANEOUS.

THE BIBLE DOCTRINE OF TEMPERANCE. *A Discourse delivered in the Baptist Meeting-house, Hartford, on Wednesday evening, May 25th*, 1831. By GUSTAVUS F. DAVIS, Pastor of the Baptist Church. "I also will show mine opinion."

This discourse, we have learnt, has called forth not a little animadversion upon its author from some, who profess to be among the earnest advocates of the cause of temperance. The discourse itself, however, is ingenious and instructive; and we can perceive no grounds for the censures, that have been passed upon it, except in the freedom, mingled perhaps with some severity of sarcasm, with which the preacher adverts to the extravagant and fanatical measures, that have been adopted for the suppression of intemperance; and which, whether recommended by individuals, or sanctioned by societies, can only injure a cause, which every good citizen and every good Christian should be anxious by his counsel and his example to promote.

For ourselves we cordially concur in the several views of Mr Davis. We look with sorrow and utter disapprobation upon the measures, which he censures, because we believe, as he remarks, that they are only "calculated to excite popular contempt and to produce a reaction disastrous in its consequences" to temperance itself.

Yet we are not sure that to some particulars of his statement of the scripture doctrine upon this subject, for which he adduces a great variety of texts, we can wholly assent. In general, it is undeniable, that all *intemperance or excess* in the use of wine and strong drink is expressly prohibited; and that *strong drink* is not even allowed, except for medicinal purposes "to them, that are ready to perish."

Having summed up these scriptural conclusions, Mr Davis thus proceeds,—

This, my hearers, is the Bible doctrine of temperance in the use of intoxicating liquors. As such you are bound to receive it, to practise it, and by all suitable means to promote it among your fellow men.

And what means is it proper for us to employ to check the progress of intemperance, to lessen the influence of this deceitful, insidious foe to the happiness and welfare of the community?

I am no advocate for blending the subject of temperance with any political question. I am no advocate for bitter invectives and heavy denunciations against the venders of ardent spirits, who may not at once perceive the impropriety of offering them for sale. There were venders of wine and strong drink in the ages of inspiration, for mention is made in the Bible of the purchase of them, and there could have been no buyers if there had been no sellers. But while the Bible frequently denounces its woes against the intemperate drinkers of these liquors, it contains no denunciations that I have seen against those who may have been indirectly accessory to their intemperance by the sale of them.

I am no advocate for the uprooting of orchards lest their fruit should be converted by distillation into brandy. As soon would I recommend the destruction of flourishing fields of grain. And I might do it with equal propriety; for who does not know that different kinds of grain are converted into different kinds of intoxicating liquors?

I am no advocate for the preparation and vending of wine warranted free from alcohol, for the Lord's table, as if men were exposed to drunkenness from the use of wine in the emblematic commemoration of the shedding of a Saviour's precious blood for the redemption of their souls!

Such measures I conceive calculated to excite popular contempt and indignation, and to produce a reaction disastrous in its consequences to the cause, the entire success of which has the best, the warmest wishes of my heart.

I shew unto you a more excellent way. Let every member of the Church, and every other friend to the welfare of the community, give an example of strict temperance and sobriety. The influence of example is known and confessed to be very great. It is obviously seen in the cause of temperance. When it was common and fashionable for persons in what are considered the higher classes of society, to offer to visitors spirituous liquors as an act of hospitality, the lower classes did the same. But no sooner have the rich banished them from their sideboards, than the poor have banished them from their cupboards. When it was customary for magistrates, legislators, and even ministers of the gospel to call for liquors at the inn when travelling, their fellow passengers, almost without exception, did so too; but now that this custom has ceased, there is scarcely a man that has any value for his reputation, who would not be ashamed to go to the bar, and in the hearing of a stage company call for a glass of brandy.

The custom of treating on almost every new occasion, such as the occurrence of a birth day, especially the 21st—the putting on of a new suit of clothes—the raising of a building, or a sign, &c. (so common only a few years ago) is now justly considered as incurring the wo pronounced by Habakuk (ii. 15) on "him who giveth his neighbor drink, putteth his bottle to him, and maketh him drunken." It is moreover considered a low kind of civility. It has become unpopular, and hence is fast going into disuse. These things clearly evince the strength of example.

Let every man then resolve to abstain from every degree of intemperance. Let his example be consistent. "Be temperate in all things." In vain will you attempt to dissuade men from intemperance in drinking, if you are intemperate in eating. "The drunkard and the glutton, the gluttonous man and the wine bibber," are associated in the scriptures. If you wish to prevent the *sale* of ardent spirits, prevent the *use* of them. *Resolve*, and if you please, *bind* yourselves by union with Temperance Societies to abstain wholly from ardent spirits except as a medicine, and from wine excepting as its use is tolerated in the Bible; expose the lamentable evils of intemperance; and endeavor to persuade your neighbors to follow your example. Let this course be adopted throughout the length and breadth of the land, and I will venture to predict that the pipes and hogsheads of our merchants containing the poisonous liquors will soon be exchanged for casks and kegs; their casks and kegs for bottles, and at length their bottles for phials placed by the side of other phials of useful but costly medicines.

To all, and especially to the young, I would say, guard against every temptation to intemperance. Avoid the society of those whose example may contaminate your morals. "Be not among wine bibbers." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii. 31, 32. If you find the habit of drinking intoxicating liquors of any kind settling upon you, let me assure you, your only safety is in immediate and total abstinence. When once the habit is fixed, your destruction is almost inevitable. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

AMERICAN LIBRARY OF USEFUL KNOWLEDGE.

The Boston Society of Useful Knowledge have commenced a publication eminently suited to promote the object for which they are associated. The first volume has just been published, containing Judge Story's and Mr Webster's Lectures before the Mechanics' Institution, an Essay on the importance of Scientific Knowledge to practical men by Hon. E. Everett, and the same gentleman's well known Lecture on the Working Men's party, a Dissertation on the objects, advantages, and pleasures of Science by Henry Brougham, an account of Bacon's Novum Organum, and a Discourse on the study of the Physical Sciences by J. F. W. Herschel, the three last articles reprinted from English works. Some extracts from the Prospectus will show the nature of the proposed Series, and its claims to encouragement.

The proposed Library will consist of an introductory volume, on the uses of science, and the motives for the study of it—popular treatises on the principal branches of Natural Science—treatises on the principal branches of Natural History—a treatise on Moral Philosophy—a compendium of Universal History—a general History of America—a History of the United States, from its first settlement to the adoption of the present Constitution—select subjects of Biography, American and Foreign—the Geography and Statistics of the United States, and of Foreign countries, and some other works to be announced from time to time, as the publication advances.

Care will be taken that the works selected as well as those prepared for the series, shall be written in such a style, that they shall be as far as possible intelligible to persons of good understanding, whose previous attainments are limited to the rudiments of a common English education, and that they shall appear in such order of succession, that the works first published shall serve as a preparation for fully understanding those which follow.

The Library will be printed in volumes of about 320 pages, large duodecimo, with plates and maps, when the subject requires them, to be neatly bound in cloth—and will be issued at intervals of six or seven weeks, making eight volumes a year.

The price to single subscribers will be $5 per annum, or 62 1-2 cents per volume. The price for each single volume will be 75 cents. To individuals or companies who subscribe for five sets, the price will be $4,50 for each set per annum.

On the 16th of July, the second volume will be published, consisting of a treatise on Mechanics, by the Rev. Dionysius Lardner, L. L. D., and Capt. Henry Kater, Vice President of the Royal Society. This volume has been lately published in England, as a part of Dr Lardner's Cabinet Cyclopædia. A second scientific Treatise has just been published in continuation of this valuable work, and others are announced by the editor as in preparation, viz. a Treatise en Hydrostatics and Pneumatics, by Dr Lardner—a Treatise on Optics, by Dr Brewster—a Treatise on Astronomy, by Mr Herschell, and some others. It is stated to be the intention of the distinguished authors of these Scientific Treatises, that they shall be written in a popular and generally intelligible style, entirely free from mathematical symbols, and disencumbered as far as possible of technical phrases. Should these treatises appear on examination to be as well adapted to the purposes of this publication, as there is reason to expect, they will be republished as a part of this series.

The third volume to be published on the first of September, will consist of Vol. I. of a Universal History, in twentyfour books, translated from the German of John Von Muller, in four volumes. The three succeeding volumes will be brought out at intervals, so that the work may be completed within a year from the publication of the first volume. This work has acquired great celebrity, and been often republished in Europe in several different languages. The English translation will be carefully revised, and compared with the original, with a view of making it express as accurately as possible, the meaning of the author. The work has never yet been published in this country.

The fourth volume, to be published October 15, will be Vol. I. of a History of the United States, from the first settlement of the country, to the adoption of the Constitution. To be completed in two volumes. By the Hon Alexander H. Everett. The concluding volume will probably be ready for publication by the close of the present year.

The subjects of the succeeding volumes of the Library will be announced from time to time, as the publication advances. Subscribers will be at liberty to discontinue their subscription at pleasure, provided that no subscription is to be considered as for a shorter period than one year.

RELIGIOUS PHRASEOLOGY.

We copy the following excellent remarks from the (Hartford, Conn.) Episcopal Watchman.

How is it that so many of our learned, our educated men are not religious men? I think I can trace much of the irreligion among educated men to the trappings and garb of fanaticism, which religion is too often made to assume when presented to them. Technical phrases are almost unavoidable in men who think much and act much with reference to a particular subject. Thus most trades and professions have technicalities, which are oft-times drawn out even in the most trivial conversation. In the various avocations of life, this is without a positively bad effect; but in matters of religion, it has become, as might be expected, injurious. To one far advanced in a Christian life, the phraseology and other petty obstructions at the threshold may appear very trifling; but a moment's reflection upon the slight causes, which turn the current of a man's life, will at least induce him to wish even these removed. Men of cultivated taste, especially the young, are often full of literary sensitiveness, and many are the instances which occur of young men who have reflected upon religious subjects, and being disgusted with the shibboleth of a particular set of men, among whom they may have been thrown, have attached themselves to some specious and winning form of error not liable to this objection. A few instances of this aversion to cant having induced a change of faith, have fallen within my own knowledge. This evil is not confined to a particular sect. All have their *patois*. All have, in a greater or less degree, this very mode of speech, so injurious to true religion. Why should not truth be arrayed in a pleasing, rather than in an unpleasing garb? It is not, now-a-days, an evidence of piety, to talk through the nose, or whine, when religion is mentioned. The truth that it never was designed to make our pleasures less, is sufficiently apparent in a Christian's countenance. I wish my readers would ask themselves if they are not sometimes guilty of injuring their Master's cause in this way. I will illustrate my objection, by an extract from a country paper, a standard paper with some Christians. "The place where Brother H. preaches, has been visited this week, "by a shower of Divine grace—some sprinklings extended to the poor creatures in "C * *. There is reason to hope from the "up-turnings and loud pleadings for mercy "that some have had a view of Christ * *. "Several were struck under conviction at this place * * *." To say nothing of the vague and indefinite ideas here conveyed, is this language suitable or proper? Is this recommending Christianity to others? A Christian man should guard well the door of his lips that he offend not with his tongue; and he is the happiest and most useful in society, who approaches the nearest to the character of a Christian gentleman.

Premising this, I will only add a few hints, which, if adhered to, may be useful regulators of religious conversation.

1. Never use the language of Scripture in common conversation. Its familiar use degrades and desecrates it.

2. Avoid on all occasions, figurative or mystical language.

3. Never allow yourself to jest upon the subject of religion.

4. Speak plainly and intelligibly, and think before you speak.

5. When you have been conversing upon religious subjects, recollect what you have said, and see if you have clear and distinct ideas of every term you have used.

THE EYE.

The following description of the eye forms a part of the chapter upon Light in Arnott's Physics, "a work of great interest and learning:"—

But this miracle of light would have been totally useless, and the lovely paradise of earth would have been to man still a dark and dreary desert, had there not been the twin miracle of an organ of commensurate delicacy to perceive the light, viz. of the *eye*, in which there is a round corner of such perfect transparence, placed exactly in the anterior centre of the ball, (and elsewhere it had been useless,) then exactly behind this the beautiful curtain the iris, with its pupil dilating and contracting to suit the intensity of light—and exactly behind this again, the crystalline lens, having many qualities which only complex structure in human art can attain, and by the entering light forming on the retina beautiful pictures and images of the subjects in front, the most sensible part of the retina being where the images fall. Of these parts and conditions, had any one been otherwise than as it is, the whole eye had been useless, and the great universe useless to man, for he could not have existed in it. Then, farther, we find that the precious organ, the eye, is placed not as if by accident, somewhere near the centre of the person, but aloft on a proud eminence, where it becomes the glorious watchtower of the soul; and again not so that to alter its direction, the whole person must turn, but in the head, which on a pivot of admirable structure moves while the body is at rest; the ball of the eye being furnished with muscles, which, as the will directs, turn it with the rapidity of lightning, to sweep round the horizon, or take in the whole heavenly concave; then is the delicate orb secured in a strong socket of bone, and there is over this the arched eyebrow, as a cushion to destroy the shock of blows, and with its inclined hairs to turn aside the descending perspiration which might incommode; then there is the soft and pliant eyelid, with its beauteous fringes, incessantly wiping the polished surface, and spreading over it the pure moisture poured out by the lachrymal glands above, of which moisture the superfluity, by a fine mechanism, is sent into the nose, there to be evaporated by the current of the breath; still further, instead of there being only one so precious organ, there are two, lest one by accident should be destroyed, but which two have so entire a sympathy, that they act together as only one more perfect; then the sense of sight continues perfect during the period of growth from birth to maturity, although the distance from the lens to the retina is constantly varying; and the pure liquid which fills the eye, if rendered turbid by disease or accident, is by the action of life, although its source be the thick red blood, gradually restored to transparency.

The mind which can suppose or admit that within any limits of time, even a single such organ of vision could have been produced by accident, or without design—and still more, that the millions which now exist on earth, all equally perfect, can have sprung from accident—or that the millions of millions in the past ages were all but accidents—and that the endless millions throughout the animate creation, where each requires a most peculiar fitness to the nature and circumstances of the animal, can be accident, must surely be of extraordinary character, or must have received an unhappy bias in its education.

WAVES OF THE SEA.

In Bigelow's Travels we find these remarks.

Some writer, (I believe in the English Encyclopedia,) has contended that the ocean is never disturbed by the power of the winds more than about six feet below the surface. This would give twelve feet to the net elevation of the waves, or possibly, in long undulations owing to a steady prevalence of gales from the same quarter, eighteen or twenty, at the maximum. But the author of the article could never have witnessed a storm, unless, perchance, in crossing the Irish sea or the straits of Dover; else, he would not gravely have urged so absurd a calculation. The fact is, that waves in a storm are not mountains, but then they are by no means molehills. By comparing them, on a former voyage when exposed in mid-ocean to the fury of an equinoctial, with some of the upper yards of a vessel when she was in a hollow between two powerful swells, I found their altitude to be not less than fifty feet, and some of them a little rising of sixty.

Then, as respects the might of such watery masses; one of the larger heaps, allowed to break upon a ship, if it does not leave her a complete wreck, would yet sweep the deck fore and aft, caarying away bulwarks, binnacle, caboose, spars, longboat, and all; and I have seen fragments of a new white oak taffrail, which was eight or ten inches in thickness, and eighteen or twenty feet in length, though resting on strong open stanchions, that was literally shivered to splinters by the fall of the head of a single wave. Small or great, therefore, it is difficult to form an exaggerated conception of the tremendous power of the ocean billows.

THE OLD ADVERSARY.

Farmers:—The season of the year is approaching when the old adversary who has destroyed so much of our profits, and broken our tools, and beaten our cattle, will be hovering about our farms and offering his services. His name is Strong Drink. But he is strong only because he overthrows. He makes no man strong. We want none of his help. Our hoeing, and haying, and harvesting will be done better, without him than with him. The times are hard, and he is an expensive companion. He will cost us more for the summer than all our taxes for the year. Let us, therefore, at the outset, all resolve not to employ him. Whether we belong to Temperance Societies or not, like them or hate them, no matter, let us this year have nothing to do with rum or whiskey

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PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED:
CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

TERMS.—*Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents*.

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